THE RIGHT OF THE CHILD TO BE WELL BORN

GEORGE E. DAWSON

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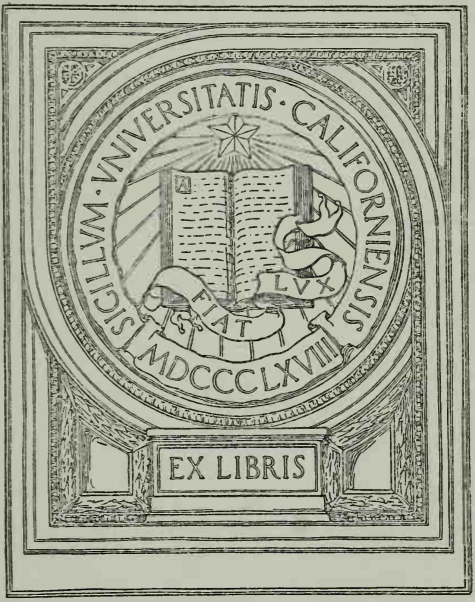

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THE RIGHT OF THE CHILD TO BE WELL BORN

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By
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To the memory

OF MY FATHER AND MOTHER

this little volume is reverently
dedicated

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INTRODUCTION

INTRODUCTION

The science of eugenics seeks to improve the human race by controlling the conditions that insure the birth of better children. This involves the selection of parents that measure up to the best racial standards, in health, intelligence, and efficiency. It also involves the creation of a physical and social environment in the life of communities and nations that will favor normal relations of the sexes, and the procreation of healthy offspring. Before eugenics can make any impression upon the masses of the people, however, there must be erected throughout civilization more rational standards of fatherhood, motherhood, and the quality of off-

spring. Thus far the primary functions involved in the birth of children have hardly been lifted above the instinctive propensities of the lower animals. Parenthood is rapidly becoming intelligent in the care of children after birth, and organized society devotes no small part of its energies to the education of children for almost everything but parenthood. But the control of the forces of life prior to birth is still left to the gods, or whatever other powers in whom the dim intelligence of men and women concerning the mysteries of reproduction reposes its faith.

This book has been written in the hope that it may help in the erection of these rational standards of what parenthood and the procreation of offspring ought to be. It attempts no de-

tailed discussion of the problems of eugenics, and is intended to appeal to the intelligence of the ordinary man and woman rather than the scientific student. However, the latter has also been kept in mind, for there is a real need that those who sit in judgment in scientific circles should feel an obligation to make their own knowledge usable for the masses. If the book inspires in any of its readers an interest in eugenics and a desire to increase their knowledge of its more scientific aspects, they are urged to read the following books: (1) Saleeby's "Parenthood and Race Culture," (2) Herbert's "The First Principles of Heredity," and (3) Davenport's "Heredity in Relation to Eugenics." I could wish, indeed, for no more important service

for this book than to have it become an introduction to these masters of the principles of eugenic science.

GEORGE E. DAWSON.

Springfield, Mass.,
September 20, 1912.

CHAPTER I

THE DECAY OF PARENTAL INTEREST

THE RIGHT OF THE CHILD TO BE WELL BORN

CHAPTER I

THE DECAY OF PARENTAL INTEREST

One of the outstanding characteristics of the present generation is its scientific and philanthropic interest in children. I use the term "scientific" and "philanthropic" restrictively, for there is another kind of interest, namely, *parental* interest, concerning which there is at least some reason for doubt. But as to scientific and philanthropic interest in children, we who live in these days are witnessing new things in the history of the world. With the increasing number of academic institutions, such as normal schools, colleges and universities, that

are applying the human sciences to the study of children; with the establishment, under scientific and benevolent auspices, of numerous branches of research into children's physical and mental traits, their health, amusements, occupations, care and training; and with the enactment of laws for the protection and betterment of children, and the inauguration of all kinds of activities for the improvement of their condition in the home, the school, the church, and industrial occupations, there is abundant evidence that in scientific and philanthropic circles, the child has become an object of critical and anxious concern.

As if to give the highest social sanction to all these varied activities in behalf of children, the United States Congress in April, 1912, established the

Federal Children's Bureau as a branch of the Department of Commerce and Labor. Thus does a great government henceforth become sponsor for the welfare of the children of its people, in ways absolutely new in the history of mankind. This bureau is to investigate the questions of infant mortality, the birth-rate, physical degeneration, orphanage, juvenile courts, desertion, dangerous occupations, accident and disease, employment, and existing laws in behalf of children that have been enacted by the different States. The Federal Children's Bureau is thus not only a culmination of all the scientific and philanthropic activities of society that center in childhood; it is also the organ of a distinctly new era in the social control of children's welfare. Hardly less

significant as illustrating the heightened consciousness of the present generation in regard to children, is the wealth of literature, scientific and practical, that is accumulating as the product of numerous thoughtful and prophetic minds. Such works as G. Stanley Hall's "Adolescence," and Ellen Key's "The Century of the Child," could not have been written before the dawning of the twentieth century. They mark a stage of scientific knowledge, and a degree of consciousness of the values of childhood, that are for the intelligent understanding of the child's nature what the Federal Children's Bureau is for the social amelioration of the child's life.

And yet, it is a curious fact that this truly epochal movement in the direction of a better childhood, is being promoted

by a generation of men and women in whom there are distinct signs of decaying parental interest. At a time when, in the most intelligent and prosperous communities in the United States, men and women are vieing with one another in studying children, working with children, and writing and speaking in behalf of children—the number of men and women in these same communities who actually become the parents of children, is relatively decreasing. To begin with, such men and women are not marrying in so large a ratio as they did in previous generations. It is estimated that forty years ago the average annual number of marriages per ten thousand of the population in the United States was ninety-eight. According to the census re-

turns for 1900, it was ninety. In the North Atlantic States, which are leaders in many of the activities concerned with the welfare of children, the marriage rates per ten thousand of the population were eighty-four in 1890, and eighty-two in 1900. In the North Central States, which are also active in social efforts to improve the condition of children, the rates of marriage were ninety-two in 1890, and ninety-one in 1900.

I am far from asserting that this decrease in the ratio of men and women who marry is caused, in any large part, by a decay of parental interest. But that such a decay of parental interest is, to some small degree at least, a causative factor, is probable. Generally speaking, in any population where the

desire for children is weakened it may be expected that the primary impulses which impel to marriage will also be weakened. It is a biological law that in any group of related functions, if one decays, the others must, in some degree, be affected. But the decay of parental interest is not only a probable cause of the decline in the marriage-rate it is unquestionably a result of the latter. If men and women, for any cause, do not marry, the resulting failure to perform the functions of parenthood must result in a decay of the parental interest associated with such functions. Here again it is a biological law that arrest of function ultimately leads to a greater or less degree of atrophy of interests associated with that function. So that, in any case, a fall-

ing off of the marriage-rate must involve a decay of parental interest.

But not only do relatively fewer men and women marry in this generation; those who do marry are increasingly dissatisfied with their marriage relations. Each successive five-year period since 1867 has witnessed a marked increase in the number of divorces. Thus, within the period for which accurate statistics are available, we have the following results: Between the years 1880 and 1900, the divorce-rate for the North Atlantic States rose from twenty-eight to thirty-eight per one hundred thousand of the population; in the South Atlantic States, from thirteen to thirty-three; in the North Central States, from fifty-five to ninety-six; in the South Central States from thirty-

five to ninety-five; and in the Western States, from eighty-nine to a hundred and twenty-nine. That is to say, in the United States as a whole, the divorce-rate increased during these two decades from thirty-eight to seventy-three per one hundred thousand of the population, or a little over ninety-two per cent.

In 1902 the following ratios of divorce to marriage were reported from eight States whose statistics upon this subject were sufficiently definite for that purpose: Massachusetts, one to sixteen; Michigan, one to eleven; Vermont, one to ten; Ohio, one to eight and eight-tenths; New Hampshire, one to eight and three-tenths; Rhode Island, one to eight; Indiana, one to seven and six-tenths, and Maine, one to six. On an

average, therefore, there is in these States one marriage in every nine that is followed by divorce.

This rapid increase in the number of men and women who, having married, find it impossible to live together, necessarily involves a decay of parental interest. Here, again, the relation is one both of cause and of effect. The presence of children in a household, and the love of children, are admittedly the strongest bonds of wedlock, just as the deep-seated parental instincts and feelings are the primary basis of the relations which wedlock makes legitimate. If men and women of weak parental interests marry, the bonds of wedlock are correspondingly weak. On the other hand, the breaking of these bonds of wedlock through

divorce must result, by and large, in any population where divorce is general, in the decay of parental interest.

Nor are these the only symptoms of decaying parental interest in current civilization. Much more significant still, and, indeed, confirmatory of the facts and inferences already presented, is the steadily diminishing birth-rate. For a number of decades the birth-rate has fallen off about one per cent. each, until in 1900 there were only three-fourths as many living children to each one thousand potential mothers as in 1860. In a bulletin* issued by the Massachusetts Bureau of Statistics and Labor in 1905, the results of detailed studies of the birth-rates in four cities and three towns in

*Bulletin No. 11.

Massachusetts were summarized so as to show the contrast between the present generation and the preceding one. The 19,478 native-born women included in these studies were shown to have borne, on the average, two and seventy-seven one-hundredths children; whereas the mothers of these same women bore, on the average, six and forty-seven one-hundredths children. As to the causes of this decreasing birth-rate, Dr. John S. Billings, formerly of the United States Army Medical Museum, has this to say: "It is probable that the most important factor in the change (in the birth-rate) is the deliberate and voluntary avoidance or prevention of child-bearing on the part of a steadily increasing number of married people."*

*Quoted by Prof. Walter S. Wilcox, in Bulletin No. 11, Mass. Bureau of Statistics and Labor.

If this judgment of Dr. Billings is correct, and there is an abundance of concurrent testimony from medical and other scientific sources to confirm it, it is clear that here again the decay of parental interest is involved both as a causative factor and as a result.

Not susceptible of statistical summary, but no less suggestive, are the tendencies in art, literature, and the drama, as well as in many of our popular manners and customs. This is not a generation that idealizes fatherhood and motherhood. Perhaps no generation ever did idealize *fatherhood,* unless it were the generations of the Hebrew Patriarchs. But the idealization of *motherhood* has been common throughout human history. Such is not the case at the present time, at least in

the more cultured circles of American society. Woman as *mother* is not imprest upon the imagination of our children and young people. It is woman as academician—excelling in scholarship, taking degrees, traveling in Europe in pursuit of some specialty, and finally entering upon a professional career of some kind—that becomes the ideal of thousands of our brightest girls and young women, in the schools, colleges and universities. It is woman in public life—as club-woman, author, actress, social reformer, or political agitator—that bulks up most conspicuously in the popular imagination as doing the things that are really worth while for the women of the present age.

It is the *detached* woman whom one sees everywhere, and who is influencing

most profoundly the ideals of woman's character and function in the world. These detached women are the heroines of novels, the central figures on the stage, the subjects of all kinds of popular art. It is not the Madonna that we see on the covers of current literature, in the half-tones of magazines and newspapers, in the "social" columns of the daily press, or in the fashion-plates. Her face is not piquant enough, her lines not sufficiently esthetic. It is the Gibson girl that we see, the actress, or some other variant far removed from the Madonna type of womanhood. In our urban communities there are no longer Madonnas of the street, the railroads and trolley-cars, or other public places, as was the case a generation ago, and as is still the case in more sim-

ple and unsophisticated neighborhoods.

Street life, indeed, and travel are interesting indices in this connection. Here the woman with the lines of maternity in face and form has well-nigh disappeared, except in rural communities and in those parts of our cities where the foreign population still keep alive the interests and customs of naïve motherhood. Everywhere on the thronging thoroughfares of city life, about depots, and on railroads and steamship lines we see, not Madonnas but Gibson girls, actresses, and all sorts of nondescript social corsairs, rushing hither and thither, in modish dress that not infrequently symbolizes the sacrifice of that physical development and health, and those intellectual and moral qualities which make women efficient mothers of a race of men.

CHAPTER II

THE DESIRE FOR CHILDREN, AND EUGENICS

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I have submitted this psychological and social paradox of a generation whose leaders are keenly interested in children from the scientific and philanthropic points of view, and yet apparently have no strong desire actually to become the parents of children, as a setting for two propositions which are fundamental to any right thinking upon this subject: (1) All the scientific and philanthropic activities in behalf of children at the present time, have no final value at all except as they create conditions that will insure the propagation of a better human stock. The

farther one advances in any scientific study of children's physical and mental traits, whether it be as medical specialist, criminologist, psychiatrist, educator or moralist, the more does he find his facts and conclusions emphasizing the necessity of a regenerated biological heredity. In the words of Dr. S. Herbert,* "Procreation being the foundation of all life, the science of heredity forms the basis of the science of life, and its principles must, therefore, be considered the fundamentals of all social science." The same is true of the philanthropic worker with children who looks beneath the surface of his tasks and tries to build the foundations of a better racial life. What do all our efforts at the education, reformation and

* "The First Principles of Heredity," p. 172.

social improvement of children amount to, if they do not reach beyond the surface facts of our problems and affect the quality of human parenthood so that better types of children may be born into the world.

Here are two children, brother and sister. The public school is trying to educate them. The money of the community is being expended freely in their behalf. Well-trained and devoted teachers are giving their time, energy and patience to the task of making them fit to live out their lives as individuals and as members of society. But all these efforts of education are being defeated by the poor health, bad eyesight, and irregular attendance of the children. Then medical and other expert help is called in, to assist the school

in getting at the causes of the children's troubles and removing them. The boy is found to be color-blind and otherwise defective in vision. The girl has a chronic sore on one of her lower limbs. Both children have enlarged glands, defective skeletal development, and weak lungs. On the surface, some of these defects seem susceptible of cure; others are doubtful or impossible. Pushing the problem further back, it is found that the father died of syphilis and the mother is at present suffering from the same disease in a chronic and incurable form. The children are thus the products of diseased parents, and their defects are constitutional, and, to a great extent, beyond relief. What, then, can all the educational and social activities in behalf of these children avail?

And such children do but illustrate the problem that every one who works at the foundations of education and social regeneration sooner or later faces. Says Karl Pearson: "No degenerate and feeble stock will ever be converted into healthy and sound stock by the accumulated effects of education, good laws, and sanitary surroundings. Such means may render the individual members of the stock passable, if not strong, members of society; but the same process will have to be gone through again and again with their offspring, and this in ever-widening circles, if the stock, owing to the conditions in which society has placed it, is able to increase in numbers."*

* Quoted by Herbert in his book, "The First Principles of Heredity," page 175.

(2) The apparent decay of the desire for parenthood in our generation can be arrested and corrected only as men and women are brought to a more adequate realization of the supreme obligation of being parents. The desire for offspring, more or less blindly instinctive in the earlier generations of men, must be made intelligent and rational, but no less insistent, in this more advanced generation. The interest in children as objects of scientific study and philanthropy must be transmuted into an interest in becoming the parents of children, and thus sharing the responsibilities and glory of improving the human race through parenthood. Only thus may wise and strong men and women effectively concentrate their wisdom and strength at the most vital

point in human existence. It is indeed probable that the psychological paradox of a generation devoted to children as students and benefactors, while incurring less and less the responsibilities of parents, is no paradox at all in the light of a more searching analysis. It may be a result of the profound transition influences of a new age, partly intellectual and partly social in their operation, wherein the older parental functions are being temporarily disturbed and dislocated. It is a law of the human mind that instincts thwarted and defeated in one direction are sure to assert themselves in another. Much of the scientific and philanthropic interest in children may thus be a result of defeated parenthood. However that may be, it is certain that its proper

object will not be realized, nor the normal balance in the procreative functions of civilization be restored, until it brings back to men and women the desire for offspring.

What, then, is the first, and indispensable, condition that will focus the intellectual and moral energies of the present generation upon the improvement of the race? I submit that it is the conscious, intelligent desire on the part of men and women to be parents. Whenever the intelligence supplied by modern science is brought into effective relationship with the great elemental instincts and feelings that have created parenthood and wedlock of the sexes, then will there be born a desire for offspring, both in quantity and quality, that will usher in a new era and a new

stock of men. This is no more than to say that desire must remain, as it has always been, the mainspring of biological evolution. Children will never be well-born until they are desired by the men and women who are potential parents. A generation that does not desire offspring will be as weak in its power to propagate fit children as would a generation that did not desire culture or wealth in the power to become educated or prosperous. No occult influence of indifferent, or hostile, mental attitudes upon the procreation of healthy offspring is here implied. I refer merely to the effect of parental desire, or the lack of it, upon the tangible physiological processes. If parental desire is lacking, not only is human life an accident at its inception,

but it is often hindered or destroyed. Unquestionably the darkest unwritten chapter of men's selfishness, ignorance and folly is here. Dr. W. W. Chandler,* a physician of many years standing, gives it as his opinion that more than one-half of the human race die before birth, and that three-fourths of all these are deliberately destroyed. Says Dr. George J. Englemann† in an article on the "Decreasing Fecundity of Women:" "The avoidance or prevention of conception, if possible, the premature termination of pregnancy, if need be, are factors far more potent in the causation of decreasing fecundity than is the progress of gynecic science for the contrary."

* Scott's "Sexual Instinct," page 274.

† *Philadelphia Medical Journal,* January, 1902.

The significance of such atrophied parental desires is only too evident. What must be the effects upon the physical and psychical life of a child that runs the gauntlet of drugs and other destructive agencies throughout its embryonic existence, even if it survives? The intelligent agencies of civilization should take this whole problem out of the obscurity to which a false and ignorant delicacy condemns it, and make the responsibilities of men and women clear and inescapable. Youth of both sexes should be educated to desire parenthood and to form the most rational and reverent ideals concerning it. Even young children should be brought up in an atmosphere of precept and example to think of parenthood as a natural and inescapable func-

tion of life, the only complete realization of individual welfare, and the highest duty to the race. Dr. Englemann says:* "There is no question as to the baneful sentiment which is gradually developing among young people that bearing children belongs to low life and is degrading, which now and then becomes evident in aspersions cast upon those with large families, implying that their life is "vulgar and sensual." Similar sentiments are being scattered broadcast in novels, magazine articles and public addresses at the present time, mostly, it is strange to say, by women. Thus, a woman of much celebrity in the more aggressive circles of new womanhood, writing in the New York *Independent*† a few

* *Ibid.*

† December 26, 1901.

years ago, tells us plainly that insistence on the duties of motherhood is an impertinent interference with private rights. Such sentiments should be offset, wherever possible, by intelligent, yet idealistic, interpretations of the privileges and duties of parenthood, and the holding before the imagination of children and young people, of everything in literature, art, science and religion that can inspire and fix a deep desire to share in the parenthood of the race.

CHAPTER III

BIOLOGICAL FITNESS FOR PARENTHOOD

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Next in importance to a normal desire for parenthood, is biological fitness for the various functions it involves. By biological fitness is meant the possession of those fundamental qualities of body and mind that have been wrought into the constitution of the human race at its best, and are indispensable to its perpetuity and progress. Such, in general, are health, vigor, and efficiency, with all their implications of physical and mental resourcefulness that lie at the basis of racial existence and advancement. This biological fitness for parenthood is primarily closely interwoven with a normal desire for

parenthood. The great instincts and feelings that give rise to a desire for offspring are rooted in health, vigor and efficiency. Throughout racial evolution parental desire and parental fitness must needs have worked together, for their object has been the same. Any weakness or perversion in either must have quickly affected the course of development. Thus it is that everywhere, parallel with the desire for children, there has been a recognition that parenthood should be conditioned by some degree of physical and mental fitness. Half-conscious instincts as old as the race have shaped a process of sexual selection that has insured a choice of parents along the broad lines of fitness for bearing and rearing children. Sexual attraction and repugnance have

everywhere been guided by a kind of eugenic prevision that is deeper than consciousness. From the time of the cave-man, men and women have chosen their mates more or less true to the standards of efficient fatherhood and motherhood. No small element of the racial ideal of beautiful, graceful, intuitive and tender womanhood is maternal. It may, therefore, be said that all men and women, at their best, are instinctively eugenists. How else, indeed, could mankind have built up the measure of vitality, wisdom, and goodness of heart that it has achieved?

Emerging from this process of instinctive sexual selection in the direction of parental fitness, there have gradually appeared customs, usages and laws that, in one form or another, have

become binding upon human society and now constitute the standards of parental fitness the world over. Thus certain conditions of organic and psychical life, and a certain adaptability of sex to sex, are recognized among all civilized peoples as indispensable to wedlock. On the surface, these popular standards of conjugal, and, in the last analysis, parental, fitness may seem to have little uniformity and little rational basis, yet they serve to establish the principle, that, true to the fundamental instincts of procreation, the conscious evolution of custom and law is toward a eugenic view of parenthood. Wherever physical deformities or weakness, mental disease or incompetency, too great disparity in age, or any other factor likely to affect the number and

quality of offspring, is regarded as an obstacle to marriage, there is evidence that the popular mind recognizes that some degree of biological fitness for parenthood is necessary.

Modern science has made explicit and intelligible the facts and principles of parental fitness which age-long instinct and racial customs and laws have already universally, if, indeed, dimly, apprehended. Biology, in its wide inductive studies of heredity during the last half century, has established the fact that the propagation of all forms of life follows laws that are definite and ascertainable. The life of man is no exception to these laws. The conditions that underlie fitness for human parenthood are beginning to be determined with some degree of certainty.

As a result, the conviction is growing among intelligent men and women that it would be possible rapidly to improve the quality of children born into the world.

While the method of transmission of qualities from parent to offspring is not yet fully understood, and while scientists differ as to whether or not acquired qualities may be inherited, there is no difference of opinion regarding the really vital aspects of heredity. Thus all will agree that the qualities human beings are born with, may be transmitted to their offspring. Moreover, all will agree that the qualities acquired after birth, in so far as they affect the vitality of the individual, may affect the vitality of his offspring through the germinal elements. So

that, either in the matter of physical deformities or disease, or in that of mental disease, the case is clear that if the specific disability is not transmitted, nevertheless a condition of diminished vitality may be transmitted which will favor the outcropping of the same disability or some other. Anything, in short, that is a vital factor in the life of a parent, such as the various physical organs and mental traits, may, if modified through disease or misuse of any kind, become, directly or indirectly, a vital factor in the life of the child.

Therefore does the testimony of science corroborate racial instinct, and customs and laws well-nigh universal, that men and women should not become parents if they are physically and men-

tally incapacitated to bear healthy children. This incapacity may take the form of congenital tendencies to some radical disease of body or mind, like tuberculosis, cancer, or insanity. It may take the form of acquired disease that has become so deep-seated and fixt as to affect the germinal elements. It may take the form of old age, when, through diminished vitality, the germ-cells have lost their energy. But in whatever form this organic or psychical degeneration may appear, it should run its course within the lives of the individuals afflicted. It should not be handed on to other individuals and other generations. It may not be, indeed, without peril to every individual involved, whether parent, child, or society at large. This is the stern but

inexorable law of life. We are bound to believe it is also a benificent law, because upon its fulfilment the evolution of all life has depended. The sooner the world consciously and fearlessly faces this truth, the sooner will it end much of the misery and unhappiness that afflict mankind.

Shall it be said that, in advocating standards of biological fitness for parenthood, we are in danger of reducing courtship and marriage to terms of calculating selfishness? This is often advanced as an argument against the science of eugenics. No line of reasoning could be more superficial. A standard of biological fitness for marriage and parenthood is nature's standard; and, as already stated, sexual selection from the beginning has im-

plicitly adopted this standard. How else could the race have survived? The science of eugenics merely does, what it is the function of all science to do, renders explicit and rational the processes of nature. To say that the men and women of civilization should choose their mates according to their biological fitness for parenthood, is to say no more than that the great instincts and feelings that impel to marriage, should be rationalized and directed according to the standards of modern knowledge. This is precisely what every instinctive process is increasingly subjected to in the progress of civilization. The individual or community in civilization that can not meet this condition of advancement is clearly unfit for a place in the vast program of racial life.

CHAPTER IV

MORAL FITNESS FOR PARENTHOOD

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Men universally recognize the moral values of life, according to their various conceptions of morality. There is nothing related to human welfare, perhaps, among people of the same moral ideals, upon which there is such general agreement. That moral character, as popularly understood, is indispensable to normal parenthood, needs, therefore, no argument. But there *is* need of enlarging the common conception of moral fitness for parenthood. Here, perhaps, more than anywhere else in human experience, is the ordinary interpretation of morality, and the ordinary exercise of moral conduct, superficial. If the

science of eugenics is ever effectively to lay hold of the problems of sexual relations as involving a better type of children, it must be supported by a much more radical conception of morality than generally prevails.

This more radical conception of morality relates itself at once to the biological fitness for parenthood already considered. In fact, it is but the conscious, obligatory content of the latter. From the viewpoint of eugenics, that is moral which insures a better human stock, and that is immoral which defeats, in any way, this great end of racial evolution. Such a conception of morality involves considerations of far-reaching significance. First of all, it involves the subordination of marriage and sexual relations to the welfare of

offspring. From the point of view of social morality a marriage license and the words of a clergyman or officer of the law may moralize the sexual relations of men and women. Not so from the point of view of biological morality. Here the moral quality lies in the parental purpose and results of such relations. Throughout the whole range of animal life below man, the union of the sexes is strictly subordinated to the propagation of life. The females of the species limit their choice of mates according to conditions that best perpetuate their kind. Conjugal relations and parental ends are thus never divorced. This is one of the primary factors in the moral economy of nature. Man is the only animal that has disturbed this moral order in the fundamental pro-

cesses of life, and made the union of the sexes an end in itself. He is the only creature that has deprived his mate of the power of choice in sexual relations, and has built up laws and institutions that legalize the tyranny of his own lusts. Here is a source of immorality as yet little considered. From it have sprung the sex-slavery of women throughout the ages, with all its incidental concubinage and prostitution. And yet, however far men may thus have departed from the standards of biological morality, and however much the primary ends of life may have been defeated, the hope of future racial regeneration lies in the reinstatement of parental functions as the center of all relations between the sexes. Eugenic idealism can give no sanction to a sys-

tem of morality that permits a divorcement between conjugal and parental functions. Marriage and the sexual relations of men and women have no warrant in nature, whatever may be the case in custom and law, except as a means for the propagation and rearing of offspring.

Again, just as eugenic morality requires that sexual relations be subordinated to the ends of parenthood, so does it require that the life of the individual in other respects be ordered with reference to the same end. Men and women are created to be parents. Growth of body and mind in the years preceding sexual maturity is everywhere conditioned by the demands of racial perpetuity. If through arrest of growth of any kind, or through acci-

dent or design, the sexual life does not mature, the results are registered in every fiber of the being. No fault lies where defeated parenthood is not intentional, and no suggestion of disparagement is here exprest. But we can not escape the solemn judgment of nature that no life is complete that does not perform its part in the great life process of which parenthood is the medium. The final test of moral completeness is the will to be a parent of fit children, just as the final test of organic completeness is the capacity to become such a parent.

Thus it is that the conscious ordering of one's life in the direction of parental fitness is another fundamental requirement of eugenic morality. Here is one of the sternest obligations that rest

upon the sons and daughters of men. A man may have the right to use his life as he will if only his own individual destiny be considered. Other people may have a right to use his life as they will if only the ends of a more or less extrinsic social advantage are involved. But no man, and no group of men, may do this, when the man is to become the father of children. Men and women belong to the race in a much deeper sense than our popular conception of morality implies. What they make out of themselves, and what they do with themselves, become through parenthood the eternal heritage of the race.

Such considerations enlarge our conceptions of growth and conduct in the individual life. On the positive side, what a light is shed upon the care of

health, the cultivation of the mind, and the development of all those resources, both of personal character and of property, that constitute the foundation of success! These things become not merely expressions of individual and selfish worth. Their greatest significance lies in their potential values for a fatherhood and a motherhood that shall multiply in the lives of their children the blessings of their own personal achievement. There could be no greater incentive to the young, of both sexes, throughout their educational careers, and in the choice of their business or profession, than this eugenic view that life is not wholly, or essentially, a matter of individual success or failure, but rather of the success or failure of the species.

On the negative side of moral character an equally illuminating light is shed. The resistance to evil of every description becomes at once a much larger task than the conservation of individual welfare. Howbeit, it becomes a vastly more inspiring and hopeful task in proportion as its ends are larger. Organic appetites are thus to be regulated and used in the interest of posterity, no less than in the interest of the individual life. The supreme temptations of the sexual life are to be met and overcome by young men and young women with the vision of parenthood before them, and the relation of the exercise of sexual functions to healthy and efficient children that may some time be born to them. No more powerfully inhibiting impulse could be

invoked than that associated with the pride of virile fatherhood and chaste and beautiful motherhood. Similar conditions hold true of other moral temptations. What man or woman would practise any vice if they could see their own lives as the media of transmission in racial progress? What man or woman could abuse their bodies or their minds, in any way whatsoever, if they saw in every violation of the moral law which they committed, the possible disease or death of that portion of the human race that may be numbered among their posterity?

CHAPTER V

EDUCATIONAL TRAINING FOR PARENTHOOD

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It must be obvious to any one who thinks out a program of racial improvement in terms of eugenics, that children and youth must be much more definitely trained for parenthood than at the present time. The right of the child of civilization to be well-born will never fully be realized so long as men and women are ignorant of the biological processes involved in the bearing and rearing of children. How can a young man, for instance, feel the significance of a drug habit for the vitality of his germinal-cells, if he knows nothing about the nature of such cells

and the effects upon them of poisons like alcohol and tobacco? How can a young woman feel the significance of habits of dress and diet that arrest the development of organs involved in motherhood, if she is ignorant of the constitution of her body, the laws of dietetic and sexual hygiene, and the relation between healthy development and maternity? In short, no adequate biological or moral fitness for parenthood, under conditions of civilization, is possible in a state of ignorance such as generally prevails regarding the functions of parenthood.

Among the lower animals and primitive races of men, healthy parenthood was not conditioned by intelligence. The rigorous process of natural selection killed off those animals and those

men that did not conform to the standards of nature. Thus were developed habits and instincts that held parenthood more or less true to the welfare of the species. Thus, as has elsewhere been said, the human race is naturally eugenic. But in civilization, instinct and automatism no longer are safe guides in parenthood. Man has eaten of the fruit of the tree of knowledge, and the first effects of knowledge have always been to disturb conditions that have previously been determined by habit and instinct. This is what makes a little knowledge a dangerous thing for the race as for the individual. Its effect is to secure a freer gratification of appetites rather than a better control of them. This is amply illustrated in the history of drunkenness and

other drug-intoxications, and of sexual depravity. The farther we advance in civilization, the more degraded do certain sections of the population become. The explanation of this paradox is not civilization, as is often asserted, but the misapplication of the fruits of civilization through inadequate knowledge.

The cure for this condition has always been more knowledge. Man has turned his back upon instinct and habit as the regulative forces of his life. He has set out to become a creature of rational will, and is rapidly shaping a civilized environment in which he must be intelligent or perish from the earth. Thus it is that in parenthood, as in other things, men's weaknesses and perversions must be cured through an ever more complete knowledge of those

forces of life under whose dominion they no longer can live as instinctive and automatic creatures.

It is to education, then, that civilization must increasingly turn in its efforts to regenerate parenthood. Throughout all those agencies that affect the fitness of men and women to be fathers and mothers, there must be erected more definite standards of parental training. The biological truth that the principal objective point of individual development is parenthood, should be put at the basis of all the care and training of children and youth. Their physical and mental growth, and their education, should be shaped with this end in view. Anything in the home, school, or elsewhere, that sacrifices prospective parenthood upon any

altar of individual or social idolatry whatsoever, is a crime against society, as it is against the individual man or woman. Since woman is much nearer the biological processes of bearing and rearing offspring than is man, her care and training are of fundamental concern. A girl's development in the direction of a well-endowed maternity is vastly more important in the home or in the school than is any possible social or intellectual accomplishment. What shall it profit a woman if she gain the whole world of social or academic distinction and lose the soul of her motherhood?

In addition to this general parental ideal throughout all social institutions, children and young people should be definitely educated for parenthood.

Fifty years ago, Herbert Spencer framed an indictment against educational systems that, unfortunately, even yet too often holds true of our high schools and colleges. "If," says he, "by some strange chance not a vestige of us descended to the remote future save a pile of our school-books or some college examination papers, we may imagine how puzzled an antiquary of the period would be on finding in them no indication that the learners were ever likely to be parents. 'This must have been the curriculum for their celibates,' we may fancy him concluding. 'I perceive here an elaborate preparation for many things: especially for reading the books of extinct nations and of co-existing nations (from which, indeed, it seems clear that these people had

little worth reading in their own tongue); but I find no reference whatever to the bringing up of children. They could not have been so absurd as to omit all training for this gravest of responsibilities. Evidently, then, this must have been the school course of one of their monastic orders.' "

But while similar comments might still be made upon the educational curricula of our public institutions, it is one of the significant signs of our times that outside of the schools and colleges there is rapidly growing up a sentiment in favor of a scientific training for parenthood. The whole eugenic movement is in this direction, and numerous popular reading and lecture courses, having for their object the instruction of mothers in the care and training of

their children, may be regarded as the beginning of a new type of education. It is, indeed, anomalous that higher education, which is more and more acknowledging the claims of technical learning, should so generally ignore the most valuable kind of technical learning, namely, that related to the art of living and reproducing the species. But this must soon change. The conception of culture as a thing isolated from the problems of life and death is everywhere being questioned, outside of academic circles, and will soon be obsolete. A new conception of culture is forming which includes the modern sciences, and more particularly those that give an understanding and control of the forces of human life. Soon must our women's colleges, in particu-

lar, feel the influence of this new culture-ideal, which means so much for the motherhood of the race. But soon, too, must even our men's colleges acknowledge the value of a culture and a technical knowledge that fits for conscious, rational fatherhood. Too long has the male of the species limited his parental functions to begetting offspring and providing for their support. In an ideal civilization, men will feel that it is a man's task, no less than a woman's, to beget and rear brave sons and fair daughters, quite as much as to lead armies, make laws, or conduct large business enterprises.

CHAPTER VI

ROMANTIC LOVE AND EUGENICS

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Eugenics is one of the newest of the sciences, and all science is new in the life of mankind. Science has come only with the more complete organization of human intelligence, made possible by the development of the intellect. It is at once a point of view, a method, and a body of facts and conclusions. As a point of view it regards experience as capable of being analyzed, interpreted, and applied to the mastery of the forces of nature and man's life. As a method it observes, classifies and interprets for use the facts of experience. As a body of data and inferences it constitutes organized

knowledge. Eugenics is the science of being well-born, and is the application of science in general to the better understanding and control of the forces that condition the birth of men. It is a new science because it deals with material only recently accumulated, and by methods only recently devised, through the researches of biologists and other scientists working at the more intimate problems of life.

Because eugenics has to do with the birth of children, it must needs have to do with marriage and the relations of the sexes. But marriage and the relations of the sexes have always been invested with mystery, with a glow of feeling difficult of analysis, and with all sorts of resulting superstitions. The love of the sexes has been symbolized

by the blind Eros; marriages have been made in heaven; storks have brought babies into the world. To apply science to such experiences of life naturally arouses antagonisms in minds the world over that are unused to analyzing their experience, that love mystery, and that resist the substitution of definite ideas and determinate feelings for vague and massive ones. There is here repeated only what happens everywhere else when science begins to reduce the world to an orderly process. It is merely an instinctive, impressionistic attitude of mind in antagonism with a rational one.

The most common expression of this antagonism to eugenics is the view that romantic love will perish as soon as science is applied to the choice of mates

and the control of their relations in marriage. In the light of what has been said, this view is perfectly natural. It is held by the same type of minds in connection with religion, morality, and every other form of experience that is complex, and as yet but imperfectly understood and controlled. Yet it has no real support in fact, and there is no reason for believing that eugenics will destroy idealistic love between men and women. In the first place, it is the simple truth to say that those who assert that it will, have not themselves cultivated the scientific attitude of mind, and, therefore, know nothing experimentally of its effects upon the feelings and the idealistic qualities. In the second place, the men and women who have cultivated the scientific atti-

tude of mind would be the last to say that they have less capacity to love, or have ceased to idealize human experience. As between a man who looks upon a flower uncritically and in an impressionistic way, and feels its beauty, and a scientist who looks upon a flower analytically, and with a definite consciousness of its structure and functions, and yet feels its beauty, the advantage is certainly not with the former. Nor yet again is the advantage with a man who looks upon a woman impressionistically and loves her, rather than with a scientist who loves while viewing the object of his affection as a type of physical and psychical organization as well as a woman. It changes the qualities neither of the flower nor of the woman to

understand them. Nor does it alter the responsiveness of the men to beauty and everything else that enthralls the affections, to make them intelligent. If, indeed, the admiration for a flower or the love for a woman depended upon a lack of understanding, there would be little credit to him who would be capable of the one or the other.

But it is clearly not the case that admiration or love are emotions limited to naïve and uncritical intellects. The concrete experiences of men and women everywhere in civilization are proof to the contrary. Esthetic feelings, admiration, and love are not destroyed by scientific analysis of their objects. It is their nature to attach themselves to all the changing processes of the intellect, shaping and adapting themselves

to every new idea and mode of intelligence. In general, it is a law of mind that the feelings are enriched and strengthened with every enlargement of the intelligence. The content of the one measures the breadth and power of the other.

There is no danger, therefore, that romantic love between the sexes will perish with the cultivation of the science of eugenics, any more than there is danger that idealism of any kind can suffer from an intelligent ordering of experience. I would make ideal love the very culmination of fitness for parenthood. No child can be well-born that is the product of a loveless marriage. A clearer view of the biological implications of romantic love will some time vindicate the poetic

sentiment of the ages. In our own democratic society, where the freedom of sexual choice has had so many signal illustrations in happy marriages, and in the splendid homes and families founded thereon, there is ample evidence of how romantic love enlarges its bounds with the increase of intelligence. There are those who witness these demonstrations in modern democracy of the consistency between the highest form of popular intelligence the world has yet seen, and the finest idealistic relations of man and woman in wedlock, and yet believe that romantic love can not survive the next step forward. I have no such misgivings. I regard the love of the sexes as an integral part of biological evolution, found at every stage of human develop-

ment, in more or less imperfect forms, according to the difficulties besetting their normal expression, but becoming stronger and more compelling with the advance of civilization, and destined in a more enlightened and ethical future to control all sexual relations. Only where this romantic conjugal love exists can there be that complete reciprocity of life which makes parenthood the crowning joy of conscious human existence, as it is the supreme end of those mighty forces that drive the race of men forward toward an ever-enlarging destiny.

CHAPTER VII

RELIGION AND EUGENICS

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In proportion as religion has been social and ethical in scope, it has always recognized the essential principles of eugenics. The ideal of marriage has contemplated the welfare of offspring, and the birth of children has been surrounded with conditions and ceremonies intended to exalt its meaning. Religion, indeed, has been a chief agency among men in cultivating worthy ideals of marriage and parenthood.

The Christian religion has been especially committed to this task. The Jewish people, from whom it has derived so many of its social and moral

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standards, are conspicuous among the peoples of all times, not only for the sanctity they attach to marriage and childbirth, but also for their application of many essential principles of sexual and social hygiene. The ideals and practises of the Jews in these matters were carried over into modern civilization through the influence of the Bible and the founders of Christianity. The genealogy of Christ and the history of his birth might properly be interpreted as chapters in eugenics, while his teachings concerning the relations of the sexes serve at every point to exalt the primary functions of parenthood. Throughout Christian civilization, the ideals and customs thus inherited from the Jewish race, and illustrated and established through the

life and teachings of Christ, have invested marriage and the birth of children with a sanctity that has no doubt steadily tended toward a moral and rational control of the sources of life.

But while religion has thus helped mankind to form exalted ideals of marriage and childbirth, and while it has favored customs and laws supporting such ideals, it has not always welcomed the teachings of eugenic science. The common antagonism of the non-scientific mind to the rationalizing of feelings, beliefs and conduct, has been especially strong among the religious classes. Religion, embracing, as it does, man's strongest convictions, becomes the main bulwark of opposition to everything that seems to question the standards it has erected. Everything

relating to the ultimate problems of life and death has long been regarded as peculiarly within the sphere of religion. Thus it is that marriage and childbirth have been invested with an atmosphere of supernaturalism. Accordingly, to the average religious believer, it seems little short of irreverent to bring these great affairs within the sphere of scientific intelligence. If God joins man and woman together in wedlock, what has eugenics to say about their fitness to be parents? If every child born into the world is a special creation of its Maker, what has eugenics to do with the process of generation? It may be said that no intelligent man or woman would longer ask such questions seriously. Yet the commonly accepted religious beliefs of

most of the men and women of Christendom consistently permit no other view of the matter. The ritual that solemnizes the union of men and women in wedlock, is an expression of a view of marriage that makes it a religious institution rather than a eugenic one.

It is not surprizing, therefore, that the science of eugenics frequently meets with ridicule and antagonism in religious circles. The common people are indifferent, feeling no compulsion toward any view of marriage and childbirth that is not provided for in their creed, while their leaders, the clergy, are often openly hostile in their attacks upon scientists who believe that men and women are joined together in wedlock not so much by the repetition of solemn religious formulas as by their

meeting the sternly inflexible conditions of nature's laws.

It is obvious that there is little hope of extensively popularizing eugenics so long as religious leaders, whether clergy or laymen, are indifferent or hostile to its claims. The sanction of religion is final in the lives of the masses of the people, and unless their religious ideals and feelings are appealed to, little headway can be made in their regeneration. Religion and science must, then, be brought into co-operation if the eugenic program of human improvement is to affect any large section of civilization. To this end those who see life whole, whether under the name of religion or that of science, should dedicate themselves. The ideal of racial regeneration is com-

mon to both religion and science, and both will finally be judged, alike in the silent processes of nature and in the consciousness of wise men everywhere, by what they contribute to this great end.

In the first place, let religious leaders broaden their outlook upon their own beliefs and seek to discover the eugenic implications of religion itself. In the second place, let scientists broaden their outlook upon their own body of truth and seek to discover its beginnings in the older modes of feeling and intellect that religion represents. I have said that religion, in its social and moral aspects, has everywhere held an essentially eugenic ideal, and that this is especially true of Christianity. If, then, the eugenic principles implicit in the

Christian religion were to be rendered explicit through the interpretations of science, the masses of Christian believers would find no fault with the science of eugenics. Going to the very heart of Christian belief, as affecting eugenic problems, suppose that men were to interpret the eugenic significance of Christ's life, dismissing, for the time being, its mystical or dogmatic significance. Here was a man born of a race and a family that meet every condition of select biological heredity. The Jewish people represented in the time of Christ the culmination of religious and moral development among the races of the earth. Where else could such a religious and moral character as Christ have been expected to appear, viewed simply as a

product of racial evolution? Furthermore, he was born of a family that represented a long process of religious and moral selection. He came from a stock of priestly and prophetic men. His parents represented the culmination of those qualities that had made the Jewish race distinctive and had insured its survival in the stern struggle for existence. Such a father as Joseph and such a mother as Mary meet every condition of eugenic parenthood.

Shall it be said that this is to force a naturalistic interpretation upon the supreme ideal of supernatural religion? Such is not my intention. The orthodox interpretation may remain unaffected. I am merely stating a possible and an obvious view of Christ's place in biological evolution. The facts cer-

tainly are as I have indicated, whatever may be the interpretation. Christ was born of a stock of men that represented, perhaps, the highest product of religious and moral selection in the history of the world. In no other race, or period of history, has such attention been paid to the selection of parents as among the Jews of Old Testament history.

Is there no lesson here for Christianity in its efforts to regenerate the human race? Leaving out of sight, for the time being, all other views of Christ as affecting men's salvation, would not the modern world be benefited by an application to its problems of racial improvement of the eugenic principles that are illustrated in the generation of Christ? What, indeed, would have

been the results for civilization already if Christian leaders had given the same attention to regenerating mankind through preaching a eugenic Christ that they have given through preaching a mystical, dogmatic Christ? Let men and women believe what they will as to their salvation through Christ, it surely could not impair the efficacy of that belief if they sought to reproduce in themselves the conditions of Christ's parenthood, and thus to insure some measure of incarnation of the divine life in their offspring. I have a conviction that the salvation of the world, according to the pattern of Christ's life, will be accomplished most effectively through meeting the conditions under which Christ himself was begotten as a son of man. The word that

became flesh in him, and dwelt among men, can be multiplied in the lives of men generally only as children are born into the world incarnating, as He did, the divine life through a sanctified parenthood.

CHAPTER VIII

RACIAL IDEALS OF PARENTHOOD

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Fundamentally, the racial ideals of parenthood are biological. That is to say, they contemplate the preservation of the species and its progressive development into better and better types of men and women. In the lower stages of civilization, when there was little conscious direction of human life, men and women became parents according to the law of natural selection. The individuals that were fitted to meet the conditions of human survival reproduced themselves. Those who could not meet such conditions were weeded out, and left no posterity to repeat their failures. Whatever may be our ultimate philosophy of life, we may not

doubt that the general trend of human evolution has been toward a better stock of men. The guiding force of this improvement may be in the very nature of life itself, or it may be in some transcendent form of directing intelligence. But whatever the cause, the fact is the same. The world of human life, even below the conscious intelligence of men, has ever sought a more complete expression of itself. Thus it is that parental selection, in nature's irreducible terms, is a question of fitness to improve the race by bringing into the world a better type of offspring.

In all the succeeding stages of racial evolution, as conscious intelligence has more and more supervened in human affairs, parental selection has still, in

general, followed the lines of biological fitness. There have, of course, been apparent exceptions. Communities and nations have failed to meet the tests of eugenic parenthood for a variety of reasons, and have become extinct. But the race as a whole, and at its best, has remained true to the directing force of its existence, and has chosen its parents according to their fitness for perpetuating the race, and insuring its improvement. To those communities and nations that have most completely realized this eugenic ideal, has been given the place of leadership. And to those individuals whose lives have conformed to the racial standards of parenthood has been given the promise made to the Hebrew Abraham, that their seed shall inherit the earth.

What, then, more specifically, are the racial ideals of parenthood? First, is vitality, including health and energy of body and mind. Without vitality the race can not endure. Communities and nations that have become weakened through disease or wrong habits of living, and have lost the physical and mental energy necessary to maintain their lives at the proper level of efficiency, have no chance of perpetuity. While progress of any kind, which always implies a surplus of energy and its products, is out of the question. There are numerous illustrations of devitalized stocks of men, both in families, communities and nations; and their lesson is always the same. Nothing, in the long run, can offset the devitalization of a stock of men. Every virtue

and grace rooted in physical and mental degeneracy, is of small account from the viewpoint of the long journey mankind has set out to make. The sacrifice of vitality for the sake of such supposed virtues or graces is, therefore, the blindest of human follies.

Second, is intelligence. Mere vitality of stock can not lift the race to a higher level of existence. It may be the basis of progress, but progress is secure, under conditions above the slow process of natural selection, only through the medium of intelligence. Wherever in the history of mankind intelligence has been of a low order, there has been stagnation of life, if not decay. Wherever, on the other hand, intelligence has been of a high order, the forces of life have been controlled

and utilized in the direction of progress. Intelligence, indeed, is the great mainspring of variability, in the individual and in the race, and is the supreme test of capacity for improvement.

Third, is technical efficiency, or the power to direct energy and express ideas in productive work. Vitality and intelligence have their end in skilful action, such as will bring all the resources of life to bear upon the specific tasks that promote its welfare. The ability of men everywhere to cope with obstacles, and to transform their environment into a more suitable habitat and instrument of progress, is measured by their technical skill. Wherever vitality and even intelligence have become dependent upon the technical skill of others, there have men become para-

sitic and ultimately degenerate. This is the history of numerous families and communities everywhere in civilization. Whether such parasitism and degeneracy come through the idleness of chronic pauperism or through the idleness induced by wealth, the story is quite the same. Technical efficiency, the power skilfully to do things, is an indispensable factor in racial, as in individual, progress.

Fourth, is morality and religion. These are the conservative and regenerative forces in racial life. Morality protects vitality, intelligence, and technical efficiency from misuse and dissipation. It adjusts the individual and the race to the physical and social worlds in a way that consciously regards the permanent values of life. Re-

ligion interprets the meaning of it all. It answers, up to the light of intelligence, the ultimate questions of the whence and whither of men. It gives that outlook upon the complex and troublous world of human experience which makes it worth while to live at all. Morality and religion have everywhere in human history conditioned the survival of civilization. Where they have been highly developed, there vitality has been conserved, intelligence has been sanely occupied, and technical skill has ministered to worthy ends.

These four qualities, therefore, are the essential ideals of parenthood in the life of the race. Vitality, intelligence, technical efficiency, and the spiritual virtues, morality and religion, have measured human fitness to share

in the perpetuation and improvement of the race through parenthood. And if these be the qualities that have everywhere, and at all times, constituted the selective standard of parenthood, they should now be the qualities that constitute our standard of what a father or mother should be. We may, and should, interpret this racially derived standard liberally, as applied to individual men and women. There are all sorts of permutations in the qualities of human life that may mutually balance one another, and produce exceptions to the ideal parental type. But, in general, it must be eternally true that the broad lines of racial evolution have fixt the criteria of men's necessities, in marriage and the begetting of offspring, as in other things. He or she

that consciously endeavors to measure up to the racial ideals of parenthood, is making the best possible preparation for performing the functions of fatherhood or motherhood. And the community or nation that erects such ideals in its educational system, its religion, its literature and art, and its social life generally, can not fail to become established among the peoples that endure, a leader in the long march of human progress.

CHAPTER IX

THE TRUE BUILDERS OF NATIONS

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THE TRUE BUILDERS OF NATIONS

In the light of racial evolution, it is the men and women who live out their lives primarily as good parents that are the true builders of nations. It is not the captains of industry, the politicians and rulers, the generals of armies, the professional men, the poets and artists, or any other class of men acting in the capacity of their craft, that have laid the foundations of states and empires. It is the fathers and mothers of children, fitted to live and hand on the torch of life aglow with a purer flame. Society may enroll in its halls of fame its ephemeral heroes. In nature's hall of fame, however, only those find a

place who have felt, thought, and done, the things that become incorporated in the life of mankind through biological heredity.

This is not to deny that there are other values in the individual and in the race besides those that attach to parenthood. The functions of the captain of industry, the politician, the leader of armies, and all the rest, are necessary to a complete civilization. But, in the last analysis, they are secondary functions, depending upon conditions created by the more primary functions of parenthood. Interfere with the latter in any radical way, stop their exercise over any considerable area of human life, and communities and nations must deteriorate and cease to exist. Whatever men and women

may think about the relative importance of the functions they discharge, there is no doubt what nature thinks. She condemns to extinction the childless family and the childless race.

This simple, but often neglected, truth of nature's economy should quickly decide some questions that men and women are now raising as never before. There can be no doubt that the deliberate choice of fatherhood and motherhood as a duty to human society is under challenge in these days. There are men and women who assert that they can render a more needed service to the State than to bear its children. Whether this assertion is absolutely sincere, we may not know; but it is at least often put to the test. These men and women are ceasing to be fathers

and mothers. Scattered throughout the civilizations of Europe and America there are leaders of both sexes who are preaching and practising the suspension of this primary function of the race. In the light of biological principles, this mental and emotional attitude can be rooted only in a decadent life. Whether it is due to the cynicism of jaded intellect, or the atrophy of feelings associated with senile decay, its significance is the same. The creative energy of the human stock is ceasing, in such men and women, to be longer potent.

Organized society is already becoming conscious of the primary values of parenthood, and the imminent dangers that threaten it through neglect. In France, England, and the older sections

of the United States, the decline of the marriage- and birth-rates is exciting more and more comment in intelligent circles. It is ceasing to be a matter of individual and family concern, and is becoming a matter of social concern. When communities and nations become conscious of the decadence of their stock through the failure to discharge parental duties, it is only a question of time when the strongest instincts of self-preservation will assert themselves. Whatever individuals may do in the matter, nations do not choose to die in a manner so little creditable to their integrity or fame.

The time seems ripe, therefore, for society to address itself to the problem of self-improvement through deliberately exalting parental functions to the

place that nature gives them. Nothing would do more to correct the indifference and neglect of men and women regarding their primary duties to the race, than to make this indifference and neglect a social offense, recognized either by stern public opinion or by law. Let the men and women who honor parenthood by worthily performing its functions be honored by society. Let them consciously be given the place in social esteem and social opportunities that nature gives them in her long plans for the human race. On the other hand, let those who preach the doctrines of racial impotence be rated as nature rates them—diseased or senile men and women whose mental attitude reflects not life, but its decay.

This is not to reflect upon those who,

through no fault of their own, do not become parents. There are many such, both through physical disabilities and the social maladjustments that so often make marriage difficult. It is rather to draw the line sharply, as nature draws it, between those who share the fundamental task of nation-builders and those who do not, from deliberate choice. It is to exalt parenthood as a social duty, and to erect standards for evaluating human worths that reveal the men and women of a community or nation who are really performing the most important social service.

I would honor among women the mother, however humble her social station, who has brought into the world strong and beautiful children, and who gives them full of promise to the great

human world about her. I would honor among men the father, whatever his craft, whose virility and skill have been multiplied in sons and daughters that shall improve the citizenship of his country. I would have organized society bestow its richest favors upon her who, like the Roman matron, brings, as her supreme offering, her children, and says: "These are my jewels." I would have society, likewise, give tangible, practical acknowledgment of the truth and justice of the old adage, "He that hath a wife and children, hath given hostages to fortune."

CHAPTER X

THE CREATION OF LIFE

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The right of the child to be well born has its final sanction in the joy of living at all. For, whatever the pessimist may say, life at its lowest and at its highest estate is the sum of all blessings whatsoever. The eternal cosmic process would seem to have for its supreme goal the creation of life, and every creature born of this process shares the spirit that works through it all. It, too, has the will to live, and it, too, would create an ever larger measure of life for itself and others. Thus it is that of all created things, whether sprung from the cosmic process or fashioned through the activities of liv-

ing creatures themselves, the greatest is life. To live, and to have the endowments of life up to the limits one's nature imposes, is, therefore, an expression of the deepest purpose of the universe, and of the soul of man. Herein is the measure of the fundamental right of every child born into the world.

If, therefore, life itself is the greatest of created things, and if the very purpose of the universe is fulfilled in such creation, then is parenthood the supreme creative function in human life. Here men and women are nearest to the cosmic process. Here do they share most completely the control of the unseen forces upon which the phenomena of sense, and, I doubt not, of spirit, depend. All the creations of man's handicraft; all the creations of

art, literature and science; all the creations of social philosophers and statesmen,—are of secondary importance, compared with the human lives created by men and women in their capacity as parents.

From the viewpoint of science, wonderful is this share of men and women in the creation of life. Down through the countless millenniums of years, from *monera* to men, from masses of formless protoplasm to highly differentiated nations, the stream of life has flowed. In each man's and each woman's being this stream appears, bringing to light the hereditary accumulations of ages, together with those variations that separate the individual from his fellows. This total product of racial and personal traits, brought into relation-

ship with those of an individual of the opposite sex, through the union of germinal-cells, becomes the starting point of another human being, old as the first living cell, and yet a new creation in the universe of life. Thus does the stream of life flow on, through the coöperation of the individual with the race, and of man with woman. This coöperation is parenthood, the only form of activity in which man shares directly in the creation of life.

From the viewpoint of religion also, is parenthood wonderful. Put a personal God into the universe, and man in his capacity of parent becomes, in a sense more intimate than in any other type of activity, a coworker with Him. Conceive of man as an immortal being, and fatherhood and mother-

hood become the really fundamental media of eternal existence. Conceive of Christ as the incarnation of God, and parenthood becomes the instrument of the incarnation process. It is not strange that the Christian religion has ascribed to its God the attributes of a father, and to Jesus Christ the attributes of a son. Nor is it strange that the highest conception of woman's relations to her Creator has been exprest in terms of human motherhood; tho pity it is, and tragical for the moral history of civilization, that the highest conception of man's relations to his Creator has not been exprest in the same terms!

From the viewpoint, then, both of science and religion, there is an appeal to the imagination and the conscience

of those who think long thoughts concerning parenthood. In neither science nor religion is there justification, outside of ignorance or cynicism, for believing that parental functions may be taken up or laid aside indifferently. Nothing but the inability, or lack of opportunity, to perform these functions can absolve any man or woman from the guilt of violating a law of life. Men and women are in the grip of a cosmic necessity, whether we call it fate, God, or blind primordial energy. They can no more take the creative process of the universe into their own hands than they can call the stars from their courses. The will of the universe is to create life; and every creature that is called into being as an expression of that will, has, as a primary

quality of its existence, the impulse to become more complete in its own being and to reproduce itself in the world. The dual character of this cosmic impulse at the foundation of all life, argues an interdependence of its resulting functions. If the one be impaired, the other must suffer. In human life, the will to reproduce one's self, and the functions of reproduction, react, in the long run, upon the will to live as an individual, and the power of achieving its purpose.

Man must create life, whatever else he creates, or perish from the earth. Here is a basis of necessity for a new kind of creative idealism, and for a new application of the forces of intelligence in realizing its ends. We inspire our children to be idealists in

art, literature, religion, and other things. Why not inspire them to be idealists in their relations to cosmic creation? Is there a greater product of the creative imagination than a human life, conceived in the spirit, and wrought with the skill of a Praxiteles, a Raphael, or a Shakespeare? We inspire our children to enlarge their intelligence. Why not inspire them to learn their relations to the forces that brought them into the world, and determine their primary place in the life of mankind? Could there be a greater product of scientific intelligence than a man or woman who knew how to beget and rear a child that would lead the race a step higher in its march of progress?

What an educational system, what a religion, what a social economy, that

has not yet discovered and brought under a measurable degree of control, man's fundamental creative functions in the world's order! What a civilization that can dismiss with indifference or sneers the teachings and warnings of scientific eugenics! How much longer will men and women be satisfied with secondary causes, rather than primary causes, of social regeneration and advancement? How much longer will they choose, in their schools, colleges, and marts of trade, to give their supreme attention to the creation of ephemeral things, rather than to the creation of life itself?

In the drama called "The Lion's Whelp," there is a dialog between an old man and a youth. Says the old man: "The next century will be the century of the child, just as this cen-

tury has been the woman's century. When the child gets his rights, morality will be perfected. Then every man will know that he is bound to the life which he has produced, with other bonds than those imposed by society and the laws. You understand that a man can not be released from his duty as father, even if he travels around the world; a kingdom can be given and taken away, but not fatherhood."

Says the youth: "I know this."

Says the old man once more: "But in this, all righteousness is not fulfilled —in man's carefully preserving the life which he has called into existence. No man can early enough think over the other question, whether and when he has the right to call life into existence."*

* Quoted from Ellen Key's "The Century of the Child," page 45.

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